1962 pamphlet 1

All members of Korean Christian!

All around the Korea Christians laymen & church-leaders!!

Since split the Korea church at 44th General Assembly meeting unfortunately, every one of you know well about our church facing problems. Many years ago, our presbyterian sects were devided Presbyterian church & Theological Association. As then, now our presbyterian church cannot devide easily. And as certain men's judgement, our church split now. If we must give up this church split, we need not give up this problem.

There is no proper reason to devide church in this 44th assembly meeting church split. As men's speaking, the problem of faith, doctrine do not enough reason to devide church.

Every one of you will not want to split. There is bad emotion & ecclesiastical authority in church split. Therefore, we recognize that we cannot stand unjust split movement, ~~it do~~ If we were assist any side, our righteousness & christian consciousness will do not permit us, if then, at last church confusion will exceedingly.

For received from the blood of Christ church reunion & peace of christian flock, save church split, we organize General Assembly peace reunion promotion committee.

Our purpose is the desire of saving the splited church.

We are ~~to~~ One. Let us to be one untite our heart generousity & understand mutually. our church facing problem must be solve except Seminary, director, or N.A.E. Ecumenical etc. problems.

When we protect this split, there is no church split mover. If we do not protect this split, from this time church split mover will be present our church field.

For church field peace & reunion, each country must move with our sincere prager committee.

◎ Our opinion

For present Presbyterian church peace & reunion in Korea church split, we assert as follows.

1. We recognize only reunion church, (splited church) we do not recognize
2. Our organization do not relate church administration.
   Only for church peace & reunion, we pray & make great efforts.
3. Until reunion, we continue the peace reunion movement.
4. We expect to each Mission Department to positive & assistance to our Peace reunion Prayer Movement

◎ Our proposal to church peace.

1. For Korea church peace, W. C. C. General Assembly representative dispatch must be reserve indefinitely.
2. For Korea church peace, N. A. E. Conference each representative dispatch must be reserve indefinitely.
3. General Assembly convene (43rd General comnitee) reunion Assembly, and 3 Mission Department representative must Participate in this Assembly.
4. Until reunion Assembly organize, each presbytery do not join in any side and splited presbytery, presbytery meeting will be helded according to before splite presbyter chairman.

Presbyterian church in Korea
General Assembly Peace Reunion Promotive Comitee
C/o. Nam San Dong # II. 6K Choong Moo Ro Church.
Seoul, Korea

1960.

pamphlet

A notice to join Reunion Assembly meeting.

Presbyterian Church reunion assembly will be helded as follows:

I. The date: 1960. Feb. 17 (Wednesday) — 19 (Friday)
II. The place: Sai Moon An church, Sin Moon Ro, Seoul Korea.
III. Representative: Tai Chun General Assembly (44th assembly) Representative.
VI. The cost: Reunion Assembly meeting will be charge traveling fee & costs of Representative.
V. From 15th. Feb. (Monday) 7: P. m. to 17th. afternoon, Dr. Bell has Representative Conference for Reunion Assembly Representative. Reunion Assembly Representative may come this Conference.

1960. 3. Feb.

Presbyterian in Korea	Reunion Assembly Meeting Chairman,	Rev. Oh Suk Soo.
	Yun Dong Side Assembly chairman,	Rev. Lee Chang Kyu.
	Syng Dong side Assembly chairman,	Rev. La Duck Whan.
	Assembly Meeting chairman.,	Rev. Han Kyung Sik.
		Rev. Suh Doo Whe
		Rev.
United Presbyterian Mission Department		Rev.
Presbyterian in Korea,	Han Nam Presbyter chairman	Rev. Yu Jae Han
	Choong Book "	Rev. Park Yong Jae
"	Tai Chun " (deputy)	Rev. Chai Jon Sup.
"	Koon San "	Rev. Lee Chang Kyu.
"	Kyun chai "	Rev. An Kyung Soon.
"	Soon chun "	Rev. Oh Suk Choo.
"	Mock Po "	Rev. Lee Kuy Dong.
"	Jae Choo "	Rev. Kang Moon Ho.
"	Jin Choo "	Rev. Song Pyung Sun.
"	Ma San "	Rev. Kim Sung Yu.
"	South Kyung Sang "	Rev. Kang In Koo.
"	North " Vice Chairman	Rev. Kang Do Yong.
"	East " Chairman	Rev. Pa Soo Whan.
"	West " "	Rev. So Chung Kul.
"	Middle " "	Rev. Kin Jin Ho.
"	Kyung In "	Rev. Chun Pyung Hong.
"	Kang Dong "	Rev. Hong Sung Yn.
"	Kang Won "	Rev. Park Sung Kyun.
"	Whang Hai "	Rev. Kim Sung Chil.
"	East Whang Hai "	Rev. Im Choon Sung.
"	West Pyung Yang "	Rev. Kya Chang Joo.
"	Pyung Yang "	Rev. Chai Kyung Soon
"	An Choo "	Rev. We Do Chan.
"	East Pyung Yang "	Rev. Lee Tai Yang.
"	Yang Chun Presbyter Vice chairman	Rev. Lee Suk Kun
"	North Pyung Yang Presbyter chairman	Rev. Lee Kwan Chan
"	South Ham Kyung " "	
"	South Chun La Presbyter (support Reunion device)	

Brief Decision

1. Do not participate in Korea church policy and preach independantly.
2. Do not efforts for buying with money God's church.
3. Only preach the Gospel.
4. Do not give false report to United Nations.
5. Give up Sign Book.

If above 5 items ~~will~~ were do not translate into action, We will not endure.

An Originator: Chun Choo city christian students.

Anti-Missionary Demonstration
May. 1960.
Copy of Handbills passed out.

According to Principle & Policy which decided 44th. Presbyterian Church General Assembly Meeting in Korea, Church Solution Plan:

For reorganization Seminary, problems must be solve as follows.

1. Seminary foundation directors must cancel theirs unlawful registration.
2. Acting Principal, Dr. Kya Il Syng who was listed at the Ministry of Education unlawfully must be cancel his name & the chairman of the board of the directors must be canceled. And Professor Rev. Kya Il Syng. Vice professor Kim Yun Kuk & the assistance professor, Park Chang Whan must be fire from Seminary.
3. Seminary financial foundation (working expenses 400,0000 Whan & 2400,0000 Whan) must be entrust with both side Seminary name.

We do not move Ecumenical movement.
We must withdraw from W.C.C movement.

1959. 29. Dec.

Presbyterian General Assembly in Korea.

Solution chairman Rev. Lee Dai Yung.
Secretary Rev. Yang Sung Bong.
Commetee Rev. Lee In Sik.
members Rev. Lee Syng Kil.
Rev. Chai Gak Wha.
Rev. Kwan Yun Ho.
Rev. Myung Sin Hong.
Rev. No Jin Hyun.
Rev. Koh Sung Mo.
Rev. La Duk Whan.
Rev. Kim Yoon Chan.
Rev. Park Pyung Whoon.

Seminary Student Declaration

Right & truth will prevail in the end. At this selemn period, we Seminarian participate historical great revolution line, we keep in perfect order and we are conscious of our mission which good fruit will be bear.

Church has much worldly inclination under influence by some leaders unfaithful action. And the Church which the christ body to be splited at last. Some thoughtless leaders make this error and more to desire to have church authority, for his side profit, make error financial error. And sacred church authority make become yield to world court. It is not Biblical behaviour. Inspite of Consciousness of nation and the society according to current thought, church must become flatter to political power and church leaders forget church natural mission. We Seminarians are convinced of our error and realize our mission as witness of God's word, we decide to pray to God. So we declare as follows

1. The leaders who forget church Mission return from the way of
2. With political power & the power of gold, to make suffer church leaders and make confuse church, as like that people must be convinced of their own error.
3. The leaders who make promote evils church split for the purpose of ecclesiastical authority must behave theirself carefully
4. 3000,0000 Won unjust event which was caused by it, General Assembly and Seminary split radically, must be subject to a searching examination. And relative man must to give apology and withdraw from church field at once.
5. The man who take legal proceedings against churches & Seminary to world court must dismissal of a non suit.
6. The church leaders who on board corrupt political power to make cover the right of Church must be withdraw from church at once.

Until above mention to be carry through out, we decide to make effort positively.

1960. May. 13.

Presbyterian Theological Seminary
all of the Students.

According to principle & policy which decided 44th. Presbyterian Church General Assembly Meeting in Korea, Church solution Plan:

1. General Assembly split responsible person who a nonconfidence bill proposer and Yun Dong Church Congress chairman do not become Assembly representative for church authority.
2. For reorganization Seminary, matter claiming prior settlement decide in advance.
   1) Seminary foundation director must be cancell their unlawful registration.
   2) Acting president Dr. Kya Il Syng who was listed at the Ministry of Education unlawfully, must be cancel his name and the chairman of the board of the directors must be canceled. Professor Kya Il Syng, assistance professor Kim Yun Kook & Rev. Park Chang Whan must be discharged from Seminary.
   3) Seminary financial foundation (working expenses 4 million Whan and 2400,0000 Whan) must be entrust with both side Seminary name.
3. Do not move as like W.C.C. ecumenical movement.
   Do withdraw from W.C.C. movement.
4. 1) Since Tai Chun Split, the missionary who discriminate against church split and present one-sided statement must make an apology and declare that.
   2) The missionary who make a surprise attack the Seminary at night must make an apology and announce that.

Presbyterian Church Assembly Meeting in Korea.

Solution Chairman: Rev. Lee Bai Yung
Secretary: Rev. Yang Sung Bong
Committee members:
Rev. Lee In Sik
Rev. Lee Syng Kil
Rev. Choi Jae Wha
Rev. Kwan Yun Ho
Rev. Myung Sin Hong
Rev. Ro Jin Hyun
Rev. Koh Sung Mo
Rev. La Duk Whan
Rev. Kim Yoon Chan
Rev. Park Pyung Whoon.

Pamphlet.

「한국 교회 싸움은 끝난다」

Korean Church dispute come to an end : 1962

by Rev. Kim, In Suh.

Contents

I Syung Dong · Ko Ryu side chaotic shape.
1. Three big aims of W. C. C.
2. Syng Dong side split form.
3. Syng Dong · Ko Ryu side, Yong Moon San, Park, Tai Sun side.
4. A foul religion, Chul San side Whang, Kook Ju, Lee, Yong Po, Moon, Sun Myung, Park, Tai Suh.
5. Rev. Park, Pyung Hoon decide to Syng Dong unlawful resolution.
6. Korean Church dispute come to an end.

II. An answere to about question of Rev. Jung, Kyu Oh.
1. The problem of Ecumenical.
2. Why do you becoming Ecumenical minister.
3. Ecumenical.
4. W. C. C.
5. a representative of orthodox
6. Dr. Park, Hyung Ryong.
7. Dr. Myung, Sik Hyng.
8. a problem of Chun Nam Presbytery.
9. An ordination of missionary and that of Park, Tai Sun.

III. Responsibility of Church split to Dr. Park, Hyung Ryong.

IV. Harvest of plant.
1. Rev. McIntire drink split hemlock.
2. Rev. Park, Pyung Hoon gather split fruit.
3. Look for pro-Communist theology in Hell.

V. Advocate Australia mission Department.

VI. Who is orthodoxy line in Korean Church?
1 middle right faith.
2 Through mission.
3 Through nomber
4 Through Law
5 The work what ought to do orthodoxical line.
6 Seventy years of age celebration movement.

Korean church dispute is over: 1962.

Contents.

I., Syng Dong side Chaotic various shape.
1. Three big aims of W. C. C.
2. Syng Dong side split form.
3. Syng Dong side, Yong Moon Sun and Park Ti Sun side.
4. A foul religion.

1. The three aims of W.C.C.

1). To protect catholic power, spread 400 protestant gather together into one unit.

2). To protect communism.

3). To protect church heresy corruption.

2. Confession of W.C.C. faith.
"We believe on Bible. Jesus Christ is only begotten Son of God, trinity God and our saviour."
In 1961. W.C.C. 3rd General Assembly meeting hold the meeting in Indo, New daily.
1000 representatives decide to make W.C.C. Confession as mentioned above.

3. Christian association is Apostle's Creed.
It is impossible only one denomination.

1). Catholic which is in idolatry and iconoclasm protestant can not harmonize at all.

2). American 300.0000 Presbyterian and 800.0000 Methodist cannot harmonize at all.

3). In W.C.C. Assembly never debate denomination union problem.

Chapter I

Ko Ryu · Syng Dong split diagram

anti I. C. C.	I. C. C. supporters		
1. Rev. Han, Sang Dong. 2. Rev. Park, Hyung Ryong. 3. Rev. Jung, Kyoo Oh. 4. Rev. Yang, Hwa Suk.	Yong Nam	North	Ho Nam
1. Kyung Nam Presbytery split 1) Rev. Han, Sang Dong 2) Rev. Song, Sang Suk 2. Kyung Book Presbytery split 1). Choi, Jae Hwa side 2). Park, Pyung Hoon side 3) neutral side 3. Kyung Ki Presbytery split 1). Lee, Hwan Soo side 2). Choi, Hwa Jung side 3). Neutral side.	1. Tai Ku : Park, Pyung Hoon 2. Kim Chun : Park, Myung Soo.	Kim, Yun Chan. Han, Byung Hyuk. Chun, Jae Sun.	1. Tai Chun : Kim Buk Yang. 2. Koon San : Song He Yong 3. Mok Po : Song Am Suk. 4. Kwang Juo : Soongil Park Chong Sam 5. Chun Joo : Lee Si Moon.
Kyung Nam Presbytery : Ko Ryu Seminary Kyung Book Presbytery Kyung Ki Presbytery : Yong San Seminary	Rev. Kim, Chi Sun Bible Presbytery side Dai Hun Seminary		Holiness, Baptist, Christ, Presbyterian I. C. C. Union Seminary propulsion

Before September General Assembly meeting Ko Ryu and Syng Dong Assembly split form.

1. I.c.c. supporters organized 「union of friendly relations with I.c.c」 at Pusan Assembly meeting last year.
Far east director Dr. Sung, Moon Soo take the supreme command of 「I.c.c. Union revival worship」 in Pyung An church of Seoul this spring March. And they organize 「orthodox faith confederation」 as a retaliate measure of September Assembly meeting. Members are each presbytery leaders of Syng Dong side.
2. I.c.c. supporters dispute about representative of Park, Pyung Hoon Presbytery and Chai Wha Jung Presbytery at the beginning of September General Assembly meeting. And if they make close the meeting and continue to have meeting as I.c.c. meeting, then Ko Ryu and Syng Dong assembly meeting will be devided two piece. They urge that
3. 「I.c.c. Union Seminary」
Rev. Kim, Yun Chan bought Yong San Seminary building for 5000.0000 Hwan of Mc . But when Rev. Kim went to America, his ownership changed. So may will be disputed Seminary ownership contest.
On the other hand, 해부선 missionary maintain Ko Ryu Seminary.
4. No church give them as Ko Ryu and Syng Dong Assembly meeting place.
5. Fever of Mc spread to Korea. Ko Ryu side, reconstruction side to be divided and 기독교 Presbyterian side
Syng Dong Side divided two side as Bible Presbyterian and I.c.c. side. I.c.c. supporter split is all split, and Seoul split is to divide head, Tai Ku split is to divide heard, Ma San split is to divide legs.

Yong Moon San side and Syng Dong side

When I went the round of district, there are much hurt by reason of Yong Mon San, Rah Yoon Mong Side work in each church. On the other hand, Syng Dong side stands Yong Moon San side.

I. Who is Rah Yoon Mong?

1 Four years ago, a megazine, named 「Sil Hwa」 (it has meaning a true story) contained that story by which a friend of Rah. "Mr. Rah was a loose man, he Come from Pak Chun, Pyung Book. He made a great religion"

2. Two years ago, Mr. Rah peculate collect money and rings from women, so he arrested in Tai Ku district procurators office, come out cleverly. Nowadays according to newspapers, as a suspicion of much incitement to a crime arrested again!

3. According to a certain deaconess who come from North Korea saying "His wife was a member of Pak Chun church! she had three daughters. His wife come from in order to seek for Mr. Rah but she went return and found his new wife."

4. I look up two his census registers which Rev. Kim Sim Due was copied by. One census register name is Choi, Pyung Kil, the other name is Rah Yoon Mong. (Dong-A newspaper contain the same news)

II What is he doing?

1. I heard once his preacher at Pusan. He sreached that "Minister is 발람 and church members are same an ass of 발람. Minister strike his ass and ass follow to Yong Moon San"

2. At Yong Moon San, Too group members spend without productive work. This inflict a loss on nation and church. The group estrange a minister from church members, traveling on each place, Church divided.

3. Rev. Kim, Kwang Myung saw a bill from Yong Moon San. This contains "Let us unite North and South peacefuly".

III. A letter of Reh Yoon Mong.

One of his followers, someone gave me Mr. Reh's letter which contains "please, teach me". And giving the letter, he said that "If you teach my teacher, there are no problem on your pamphlet publishing". So I said clearly to him as follows.

1. man! Mr. Reh blame to minister who has only one wife without holy spirit. Then, Mr. Reh who has two wives, he may obtain bad spirit.

2. man! Mr. Reh blame to minister who has only one census register as 호口. Then Mr. Reh who has two census registers? What is He is a traitor.

3. 「Agreement North and South」 is a slogan of Cho, Pong Am.

I asked to the follower of Mr. Reh. "Why do you have impression at Yong Moon San?" If you 「The King of the King」 movie, burst out tear of then, Jesus Christ the cross make you tear".

So, his follower heard my saying. And he did not go return Yong Moon San, he go to Seminary and he became a minister.

A resolution of Ko Ryu · Syng Dong unlawful General assembly: Rev. Park, Pyung Hoon · Rev. Song, Sang Suk

Ma San, Rev. Song, Sang Suk published a pamphlet contained Ko Ryu · Syng Dong unlawful assembly meeting last year. Tai Ku, Rev. Park, Pyung Hoon spread out pamphlet contained 80 Pages with resolution of Ko Ryu · Syng Dong Pusan General Assembly meeting was unlawful this spring. This is a proclamation of dispute about this fall september General assembly meeting.

1. At the beginning of KoRyu · Syng Dong Pusan General assembly, an offensive address to Dr. Kim, Yun Chan continued for two hours. On the result, Dr. Han Sang Dong reelected by General assembly meeting chairman. "That is unlawful election" as mentioned chaotic saying cry out. At that time Rev. Jung Il Yung come to Dr. Han Sang Dong chairman, so the meeting was chaos. Since 10 years, Dr. Han, Sang Dong strike the first striking to in Korean Presbyterian church.

2. Rev. Song, Sang Suk and the rest 10 representatives Masan Presbytery went away from the meeting saying this is unlawful meeting!

3. Rev. Song, He Yong said that Dr. Han, Sang Dong who was my alume of Seminary, chairman become mad.

4. Ko Ryu side Nam Church, Rev. Han Myung Dong said infront of mike.

1). Our Nam church congress fast prays for this Assembly meeting. But this meeting is in ruin. I ashamed of it.

2). I cannot preach church congress whom had seen this.

Korean church dispute come to an end:
Ko Ryu · Syng Dong side lose leadership.

I. Ko Ryu · Syng Dong side dispute is over.

Many years ago, Syng Dong side, Rev. Chai, He Joon asked Dr. Park, Hyung Ryong at Kyum Jae.

Rev. Chai : Are there pro-communist theology in Korea?

Dr. Park : There are pro-communist theology in America

Rev. Chai : 40 years ago, Korean church exclude new theologian 윤 위렴 missionary and Rev. Kim, Jang Ho. And also nowadays, must exclude new theologian and must not divide church. Who is Pro-Communist Missionary, or minister? Let me know it.

Dr. Park : (Take silence)

Rev. Chai : Church split director factor is on the fact of 3000.0000 Hwan unlawful fact. So you must have charge of it, and church must be united again.

Dr. Park : (Take silence)

Rev. Chai : Are there any reason of church split?

Dr. Park : (Take silence)

To take silence is guiding theory is over. If there are guiding theory, then that pulpit will be ruined. And Syng Dong side church members oppose that Ecumenical is pro-Communist. Consequently Korean church dispute come to an end.

Chapter III.

III Dr. Park, Hyung Ryon has responsibility of Church split

1. Mark the gospel 16:'

1). Dr. Park Hyung Ryong lectured Pusan Seminary in 1955. on August.
" Since Apostle, there are no miracle". he said that To make explain
" the rest of Mark 16:9 there are no old written copy. and this will be adition of afterwards, so this cannot be principle of doctrine."

2). About that, Ma-san, Rev. Kim, Suk Chan send a question to Dr. Park. Dr. Park answered that " the rest of Mark 16:9, according to original criticism cannot be principle of doctrine". His saying is that he cannot believe on Bible.
(If you cannot believe in my saying, ask to church congress directly.) At that time 500 Church congress heard his urging.

3). In "An introduction to New Testament" which written by Union Seminary professor Dr. F. H. Scott, explain as follows.
" Ancient Mark the Gospel manuscript which had not chapter 16. may be lost roll of last piece."
" on the other Bible, Chapter 16 to be written, So it is exactly Bible."

4). Dr. game Moffit explain as Dr. Scott.

When I wrote these explain in the megazin "faithful Life" V.14. 4. many persons blame me in order to advocate Dr. Park. But a classical scholar said that " Dr. Park who blot out Mark 16:17, 18, deny Bible He does not know the original word. If he can read original text, he cannot deny dignity of Bible.

5) 「The holiness, methodist Dr. B, I. C. C. missionary 맑스비리」 astonishing to Dr. Park. "It is very uncorrect that mark 16: 17. 18. cannot principle of doctrine?" For an example, in the case of Mark 16

6). If Ecumenical side deny Mark 16: manuscr contained Dr. Park side willeld strike with stone.

II. Chaos of Dr. Park theological consciousness.

1) Is Choo, Ki Chul? Do mi da?

At the time of japanese government Dr. Park discourse with Rev. Choo Ki Chul about worship of japanese idol. And Dr. Park went to Japen with japanese seminary president Do mi Da. Do mida force him to warship japanese idol. At that time, Mr. Oh Moon Whan who inform to Chong Dok Boo. said to me that "When Mr. Oh Moon Whan, Rev. Lee, Syng Kil, and Dr. Park at the table with Do mi da, Dr. Park said to us that he will be go to Japanese. When Dr. Park went to Japanes with Do mi da Rev. Choo and Mrs. Choo cried bitterly. Tear of Martyr does not dry. In memory of Rev. Choo Martyrs, Dr. Park burst out tear saying "I am ashamed of him" I also burst out at April 22. 1958. Cho Ryung Church.

Which is Rev. Choo Ki Chul or Do mi da?

After Dr. Park went to Japan, ministers who were in agony about worship idol problems, General Assembly decided to follow Do Mi da's opinion. And Rev. Choo Ki Chul died in Pyung Yang prison. Do you have any responsibility about this problem?

2). From Japanese Seminary to Bong Chun Seminary.

Dr. Park moved from Japanese Seminary to Bong Chun Seminary. Bong Chun Seminary was Ecumenical seminary of 5 denominations and worship idol. When he was in pain, he accepted ecumenical and worship idol but nowadays, he deny ecumenical. Is this not chaos of theological consciousness? On account of worship idol problem

Pyung Yang Seminary, Soong Sil college, and the rest closed School.

3) From I.C.C to W.C.C.
Since independence our nation, Dr. Park accept on appointment as president of Ko Ryu Seminary from Bong Chun Seminary. Why Dr. Park left Ko Ryu Seminary and move to Presbyterian Seminary as a president? Presbyterian Seminary relate with W.C.C. On account of this problem, Ko Ryu Seminary divided. Dr. Park closed Presbyterian Seminary again and he move to Presbyterian Assembly Seminary which accept directly supporting of W.C.C.

4). An ess of 박갑 said.
On, call Dr. Park to account 3000,0000 Hwan unjust fact, he blame to Ecumenical is Pro-Communism. And he dived into church. This split is 3rd split.
Before 3000,0000 facts, W.C.C was orthodox and after that fact, ecumenical becomes pro-Communist. Not as account of doctrine, according to Dollar, that change. (This line was in 「Christian News」(기독공보) by Rev. Kim Kwang Myung.

III. Seminary finance investigation report by eld. Yang, Sung Bong. (Rev. An, Kwang Kuk express on 「Christian News」 as follows)
Eld. Yang, Sung Bong report to Dai Chun General assembly as Syng Dong side Seminary finance investigation committee.

1) To Mr. Park Ho Kyn appropriate 2253,0000 Hwan out of Seminary finance. (Page. 2)
2) Accounts Kim, Chang choon keep accounts book, and there are are much to be desired. (Page. 13)
3) Appropriate 418,0000 Hwan out of Seminary finance to Rev. Park, Reh Syng. (Page. 13)
4) Reconciliation fee 2253,0000 Hwan which given to Pr. Park Ho Kyn. help Dr. Park. It is impossible understand. (Page. 14)

5). incidental secretary Rev. Kim Yun Chan expend 67,0000 Hwan there are no documentary evidence. (Page. 14)

6). About it Dr. Park said that "I cannot say about it" (Page 14).

1959. January 20. Seminary finance investigation Committee.

IV. Explanation of Eld. Yang Sung Bong report.

1) What are uncompletes on Seminary accounts book? Seminary does not know how much Hwan expend or lost. a director said that "direct Committee never invest Seminary documents."

2) without documents evidence, expended 67,0000 by Rev. Kim Yun Chan. What is that? Seminary said that "ask the eighth commandment."

3) What are 418,0000 Hwan expended to Rev. Park Raeh Syng? Rev. Park state at direct committee." I accuse Rev. Park Ho Kyn by reason of 400,0000 debt to me and Rev. Park accuse Dr. Park. About it Mrs. Park Hyung Ryong urged If two accuse to be nolle prosequi, Dr. Park will go to prison. So she state that, indead of Rev. Park Ho Kyn. Seminary must to pay 400,0000 Hwan. About her's inquiry, Dr. Park supporters 400,0000 Hwan out of Seminary finance. (a director state as mentioned above.)

(Rev. Park Reh Syng's answere. Page 5)

4). Reconciliation of Rev. Kim Sam Dai.
Rev. Kim Sim Dai said that "Before the day Dr. Park was arrested, I advice to Rev. Park Ho Kyn to nolle-prosequi. Instead of it I give a clearance receipt. (Page. 14)

5) Why give 2,200,0000 Hwan to Rev. Park Ho Kyn? In order to buy Nam San Seminary ground, to government members to give bribery. Bible forbid bribery (Proverbs 17:23)

VI. 「The scandal of Korea」

About union with Syng Pong side, Ko Ryu side 한부선 missionary assert that after result the 3000,0000 Hwan fact. He said that 3000,0000 Hwan fact becom problem of the world. What is the problem of the world. Famous orthodox theologian & spread out all around of the world about this fact named 「The scandal of Korea」. But there are some mistake.

Since 70 years christin History of Korea, scandal spread out all around of the world.

VII Syng Pong General assembly decision is to deny dignity of Bible

Syng Pong Assembly Seminary direct committee discuss about Dr. Park Hyung Ryong as a Seminary president again at 1960. September Assembly. But how they thought about Mark 16 problem? How they manage to 3000,0000 Hwan problem? About these two problem brought forward as a problem to Director Committee. The direct Committee decide these two problem 10:11. And Syng Pong assembly decide that problem. They succeed reappointment to Dr. Park as a Seminary president. 「to give」

But they cancel the dignity of Bible and more Mark 16: 17.18 is denied.

My position.

Syng Pong side and union side blame me too bad to write about Dr. Park Hyung Ryong. Bible reproach to Peter as 「Satan」 「denier Jesus」 「The man who does not doing as truth」 I would write Korea history exactly, clearly. & I have no private opinion to Dr. Park.

For Immediate Release - -

Observations on Church Situation in Korea (Personal Report 1959-1960)

Edward Adams
United Presbyterian Mission
Taegu, Korea

There have been three major wars since our arrival in Korea as missionaries, vis the Japanese in World War II, the Communist, and the theological. Of these three the last has been the most distressing. The first in 1941 was for me a real spiritual experience of God's providence and care. The second, the Communist War 1950, had some of the same element in it but was more strenuous physically because of the terrible destruction of property and life, the great suffering, and personal participation in it all. The stimulous was in the privilege of bringing a measure of relief. The war on the church front has been a dead weight with almost nothing to alleviate, except the continuing joy of proclaiming the good news of Jesus, the Christ, the Messiah.

The church struggle, too, can be divided into three, each resulting in a sad and disheartening schism. Above I called it the theological war for convenience. Perhaps it should be called the Ecclesiastical war. Actually there has been very little theological involvement in any of the three controversies and resulting splits. The major enemy has been a spirit of intolerance and unwillingness to let God guide the church through His spirit in democratic processes of church government and courts. Each time a minority group has taken things into their own hands. Each time the struggle has been fiercer, bitterness has gone deeper and each time the minority has been a larger part of the whole.

The missionary's relation to this struggle was at first quite incidental. The first split-off known as the 'Koryu Group' was mostly a local group in one Presbytery around Pusan. The reconciliation committee appointed by General assembly had one missionary on it. It failed to reconcile. The second split, again about 15% of the church, was more widespread and the missionaries became more involved, largely because the representatives of the Church of Christ in Canada chose to side with the minority. It was natural that the remaining three cooperating missions should stand by the 85% majority. Theological elements were introduced into this controversy, which elements, doubtless, weighed more heavily with our Canadian brethren. Most of us, however, felt that group loyalties and church politics were largely responsible. There was, perhaps, a tendency for more liberal minded Christians to line up with the dissenting group who have come to be known as the Republic of Korea (ROK) Presbyterians; but the theological lines were by no means clear cut.

No missionaries have escaped this last conflagration. We have been swept in willy-nilly. But to understand the situation we must go back. We must first realize that from the very first stages of the Korean Presbyterian Church it has been absolutely independent of missionary control. Very early the missionary was out-numbered, and out-voted. As a group their opinion has been highly respected. As an individual he has been welcomed in Presbytery and General Assembly with power of vote and right to sit on committees. But our Korean brethren have felt equally free to disregard the missionary's advice if they did not like it.

As I look back over the years it seems to me I detect two tendencies or movements, neither consciously promoted, of which most of us have only been vaguely aware until the present conflict has compelled awareness. The first is a tendency to replace emphasis on the in ward sings of our Christian faith with outward tests or sings. The second tendency is toward an increased control of the church by political groups or factions, irrespective of the will of the majority. These two tendencies seem to have a cause and effect on each other until it is hard to detect, in the merry-go-round, which is cause and which is effect.

At the end of the first decade of this century, there was a remarkable revival, starting in Pyengyang and spreading to all parts of Korea. When I arrived in Korea in 1922 the church was dominated by leaders who had been under this influence. They were a deeply spiritual group, intent on knowing God's will as revealed in His Word, sensitive to right and wrong, anxious that the church honor her Lord in every move it made, and willing to suffer abuse at the hands of their own countrymen in their concern to keep the church in a position of rectitude. In our own Presbytery one often hears the older men sigh for the days of Pastor Yum Pong-Nam, and Pastor Lee Moon-Choo.

The beginning of the change may have preceded World War II but it certainly was accelerated in connection with the so-called shrine issue. The issue, spiritually speaking, was not "the shrine". That was simply the symbol for the greater test. The real issue was whether the church leadership would follow the dictates of conscience or expediency. The first reaction to the challenge was "I will never go out to the shrine, though I die". Then a period of rationalization set in. The arguments heard at that time were seldom based on "What is God's will for me", but on expediency, "What will happen to me, or my family, or my congregation." Within a year only a handful were left who had followed strictly the path of conscience.

When we came back at the end of World War II we found many who had suffered martyrdom for their faith. But, we found also, many who gave pious expressions of regret over the war years, but whose degree of repentance never got them to the place of sensitivity to the still small voice of the Spirit such as to qualify them for outstanding leadership in the church. There are a few exceptions, but so few they have been ineffectual in stopping a landslide in the direction of a leadership which has set certain symbols for what a good Christian should be, such as church attendance, non-smoking, obedience to ecclesiastical hierarchy, etc., completely setting aside the more weighty matters of the law such as mercy, love, patience, hope, faith, etc.

The other problem has to do with the nature of the Korean people, their independent spirit, their love of freedom. Rightly controlled it is a great asset; wrongly controlled it can be a liability. I presume that the European countries, and Great Britain as well as our own country, have gone through, at some time, the same struggle in discovering what a workable democracy is.

It certainly involves many of the Christian virtues of forbearance and tolerance. Today the idea of democracy seems to be defined in this land something like this; democracy is the right of a minority group to fight by any means at their disposal, whether it is for the good of the majority or not, till they have wrested control of the larger organization or, failing that, to split the organization by schism, so as to control a segment. This interpretation of democracy dominates the church as well as the civil government.

This started out to be a personal report and has ended a report on the "The state of the Union"; but it is difficult to keep off the subject because of personal involvement. The third split was precipitated in the church largely by two events, both involving church politicians. Dr. Hyung Nong Park's presidency of the General Assembly Sominary represented the control of a faction of the church over the key institution of the church, vis training of the ministry. When he allowed $25,000-$30,000 of Seminary money to slip through his hands and disappear, the church was shocked. A show-down was inevitable between the power of that particular political group and those who craved church integrity. The second event was local, in our Presbytery. Our Presbytery was the largest in Korea and the local politicians sought control nationally; but two set-backs occured a little over a year ago, vis. certain forces, fed up on ten years of unbroken political control organized to deprive them of a strangle-hold over two institutions, a night seminary and Keimyung Christian College. A fight to the finish followed. It was inevitable that the local politicians would join hands with the national politician, (Dr. Park of the Theological Semin.)

The year's struggle has been made much more complicated by the involvement of Carl McIntyre with the dissident group. The usual cries of liberalism, heterodoxy, communistic coloring, etc., have been shouted so persistantly that about half of our church in this part of Korea have given credence to the propaganda of lies. This report may sound pessimistic, but it is not intended to be, by any means. It has been a real joy both in the college, in the community and in the weekly trips to the rural churches to see problems gradually give way to reason and tolerance and love, to be sure, so far in small doses, but encouraging for the future. I would like to have it said of me as of the disciples of old"Rejoicing- - - to suffer. Yet they never ceased for a single day both in the temple area and at home to teach and to proclaim the good news of Jesus, the Christ, the Messiah". (Acts 5:41, 42 Amplified Bible)

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As the rioting continued into Tuesday, the 26th, the only property burned was the home and theater owned by a wealthy racketeer who dominated the East Gate Market. All people operating the shops and stalls in the market either paid him tribute or were put out of business by goon squads. A private telephone was found directly connecting the racketeer's home with the central police station. This gentleman was - in addition to other activities, the East Gate District head of the Anti-Communist Youth League.

This series of events brought to light what most Koreans had known. The Anti-Communist Youth League was only a front for political goon squads. This racketeer was the head of the government goon squad system. Any critic of the government, of Lee, Ki Poong, or of the LiberalParty was declared to be a Communist. Then the goon squads moved in.

Thus taking advantage of the horror with which decent and democratic people look upon Communism the government had been using falsehood, violence, and terror to accomplish what in the end could only weaken democracy and strengthen Communism.

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RHB:mas

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기독공보 19

(1)

An Appendix of 「Christian News」 No. 505

44th. General Assembly has closed as follows.

Presbyterian Church of Korea welcome the 75th. Mission memoration and the General Assembly meeting was held at Jai Chun, Choong Ang Church. But the chairman Rev. Roh, Jin Hyun lead to unfairly that meeting and some members of N. A. E. side speak unjust speaking. So that meeting was going into recess extended over a long space of time.

At that time, propose to a nonconfidence bill about committee members, and after pass a bill, the meeting place remove to Yun Dong Church, and continue to that meeting. At Seoul, elect the Comnitee members and after to settle affairs and it was ended well and fallows.

I Preparation of meeting is illegal.

1. Why decide to Jai Chun as the meeting place?

The assembly place must to be Seoul. The reason to make decide to Jai Chun that meeting place is that to make reduce Kyung Ky Presbyter membership and elect Rev. Yang Whe Suk as a chairmen. So, the purpose of getting N. A. E. befit. (N. A. E is to be said Presbyterian N. A. E)

But, inspite of rejection Jai Chun Church Congress as a meeting place and Jai Chun presbyter rolling members reject the meeting place, Assembly chairman dosnot give inform to the headquarters of the General Assembly.

After that, he hold church conference and he inform against church staff that Choong Ang church must be decided as a meeting place. So, since two hours, he get approval and demand again, he decide to Choong Ang church as a meeting place.
For one man's political life, place was decide, it is illegal.

2. The list of Assembly representative were do not make public. It is illegal.

According to Assembly rule, the list of assemby representative were given to each representative before one month. the opening conference. But Assembly secretary do not give them it. It is illegal.

3. The list of Kyung Ky Preslyter representative was not written. It is illegal.
Assembly meeting must receive the list of Preslyter representative that was given from Preslyter chairman. But there are two lists of representative in preslyter conference. pre-preslyter Chairman Rev. Lee Whan Soo propose the list last May 29. and present preslyter chairman Rev. Kang Sin Myung propose that. to Assembly Meeting last July 9. Among them, which list is right? Of course, the list presented by present preslyter Chairman Rev. Kang. The case to difficult to decide between them, Assemly secretary must send back them to Kyung Ky preslyter, and demand a new just list. But, Assembly secretary receive two lists. And he present to Assembly meeting, it is illegal.

II. There are unlawfulness in the process of Assembly.

1. The roll call turn is Kyong Ky Presbyter list. But intensionally, the list of Kyung Ky Presbyter representative were at last. The assembly chairman declare the opening meeting except Kyung Ky Presbyter. From this time, the chairman act absolute and unfair act. He must give the Mhmbership qualification to Kyung Ky Presbyter representative! If, there are problem or procedure against qualification of Kyung Ky presbyter membership, till the sect of judgement decide judgement, the list of Kyung Ky presbyter representative which is presented by chairman must received it. Assembly secretary want to act as Assembly decision, it is illegal.

Assembly chairman, Rev. Roh, Jin Hyun ~~decide~~ to meeting that the problem Kyung Ky Presbyter ~~qualification~~ membership to be decide after explain Rev. Lee Whan Soo, Rev. Kang Sin Myung. Rev. Kang Wha Suk. Among members, each side elect each two members and one member except Kyung Ky Presbyter to explain. After that, each side 5 member elect as member of counter the vates.

As 124 : 119 vates, the list which is presented by Rev. Kang is to be right. Therefore, Assembly call call the presbyter Kyung Ky members, and give to them membership badge. Here, N. A. E side recognize themselves defeat. Addition to Kyung Ky Presbyter representative 31 members, so 155 : 119 vates it is clear that N. A. E. will be defeated.

After Presbyter membership qualification, the 3rd day 26th morning, Assembly meeting will be continue, At that time, Rev. Lee Whan Soo side Kyung Ky Presbyter member, Rev. Park He Mong, Rev. Kim Ja Kyung rush in chairman seat and cry out against members as like a kind of vipers. Assembly chairman Rev. Roh Jin Hyun must control and Assembly secretary have ability to control their action. But they do not control, it is clear that they associate with them.

2. The reading bloaded letter is political.
At that evening, continuing Assembly helded again. The meeting was decided as follows. Till 24th. November the meeting will be ended and to be concerned Kyung Ky Presbyter membership. Rev. Park Pyung Hoon intend to take intervention, but he lost the chance. The chairman declare to ask approval and attention. At that time, N.A.E side disturb the meeting. the chairman a writing in bload take out his pocket and read. He ask a member pray and he delay meeting time. So the meeting must suspend a meeting.

3. The chairman declare cancellation illegality.
The chairman cancel the approval and attention which was decided the other day freely at 28th morning. He intend to take the proposal which will be meet again in Sai Moon An Church Nov. 24th. So members attak ~~decided~~ cancellation approval and attention which take yesterday, the chairman restore the cancellation.
But a member read a nonconfidence bill and ask yes, no, to all members. So. since Korean

IV. Yun Dong continue ing Assembly meeting.

The continueing assembly meeting meet in Seoul Yun Dong church at 29. 10:a.m. Participation members are 150 members from 25 Presbyter Representation. Among assembly representation 280 members, missionary are 25 members. neutral side 20 members. The meeting continue, The united presbyterian association and O mission department participate ~~have~~ with membership. and participate with observation.

The meeting select meeting secretary as follows.

Assembly chairman : Rev. Lee, Chang Kyu.
vice chairman : Rev. Kim, Suk Jin.
Secretary : Rev. Kim, Kwang Hyun.
Vice secretary : Rev. Kim, Sung Chil.
writer secretary : Rev. Chei, Choong Ha.
Vice writer : Rev. Park, Chong Yul.
account secretary : Rev. Kim, Pong Choong.
Vice account : Rev. Kim, Hyung Nam.

44th Assembly meeting has closed 30th. 11:55 P.m.

V. Assembly meeting was closed.

Korean Presbyterian 44th. Assembly meeting was closed. assembly meeting complex is not Ecumenical viz. N.A.E To cover president Park Hyung Ryong 3000,0000 Hw. wrong p expenditure, N.A.E disturb assemby.

Presbyterian history, for the first time, Chairman and the other secretary nonconfidence bill was decided.

III. A nonconfidence bill decision and the order us away from a meeting.

After chairman and secretary nonconfidence bill was decided, Rev. Roh declare suspension of meeting. There are two kind, for suspension of meeting. One is decided by approval and redemand and the other is decided by chairmanship. This an emergency suspension is in a political question Nombur Chapter 8, 33, 2. To take an emergency suspension, chairman must read this political question. So the meeting was disturbed by chairman. At that time 150 members decide Assembly chairman and secretary nonconfidence bill. and Tai Chun church congregation order us away from a meeting. So we met 「me Rak」 restaurant. we assembly meeting members take measures to meet the situation.

1). The meeting will be meet Seoul, Yun Dong Church on 29, morning.

2). convene chairman is decided Rev. Chun Pill soon, and we come up to Seoul by night train.

After that, Choong Ang church held the church council and Rev. Yang inform against

Rev. Roh, Jin Hyun, Lee, Whan Soo, Kim, Yun chan Chung, Kyu Oh said that give honorable president to Rev. Park, Hyung Ryong. Then, N.A.E. problem will be out.

Rev. Park, Hyung Ryong side assert as follows.

1). We Withdraw from W.C.C.
2). Denial Presbyterian missionary.
3). We take assembly government power.
4). Recovery Dr. Park.

According to Korean presbyterian tradition, we must govern church. In old days, there are no N.A.E organization. But they work united affairs. We keep Korean presbyterian faith, unity much denomination and friendly relation. 44th. Assembly meeting have closed. We hear that N.A.E side will be meet january 14th. Then, they aggravate Korean presbyterian Church split.

We promate goodwill between W.C.C. N.C.C. K.C.C.E. C.W.S., and work evangelical, educational social affairs with many mission departments. We help H.L.K.Y (Christian broadcasting service), Chaplain work, Bible club, Seminary, Bible high school. And we help education organization as Yun Sai university, Soong Sil college, Kyai Myung College and Kyung Sin, Chung Sin, Soong Sil. Soong Ae, Dai Kwang, Po Sung, Kyae Sung, Sin

Myung, Kyung An, Yung choo, Sin Hung, Yung Myung, Soong Il, Mae San, Chung Myung high school. Also we help medicine organization as Severance, Dong San Hospital Jesus Hospital.

Korean presbyterian church stand with solemnity as tradition.

44th Assembly meeting have closed.

1959. Octover. 16.

Korean Presbyterian Assembly Meeting

Chairman Rev. Lee, Chang Kyu.

Secretary Rev. Kim, Kwang Hyun.

RADIOGRAM

MINISTRY OF COMMUNICATIONS

REPUBLIC OF KOREA

TIME RECEIVED

REMARKS

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OAKLAND CALIF 55 1 1227PM

LT
MOFFETT INCULCATE SEOUL

NEWYORK CONFIRMS DESIRABILITY MY PRESENCE AT CONFERENCE WITH
SOUTHERN BRETHREN AFTER RETURN FROM KOREA WOULD APPRECIATE
YOUR JUDGMENT WHETHER TO ASK HDSEB TO POSTPONE ITS MEETING
FOR TWO WEEKS OR LET IT PROCEED ON ORIGINAL DATE WITH YOU
SUBSTITUTING FOR ME
STOP AM EAGERLY AWAITING WORD ON DECEMBER TWENTYNINTH
CONFERENCE

DICK

(4292.1. 5,000책 제작분)

(예전1)

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RADIOGRAM

MINISTRY OF COMMUNICATIONS

REPUBLIC OF KOREA

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CIRCUIT	SPECIAL DESIGNATE	CHECKER	CASHIER	ACCEPTER	ACCOUNT	CHARGE AMOUNT

SERIAL NO	CLASS	STATION FROM	NUMBER OF WORDS	REMARKS	DATE & TIME FILED
					Nov. 11, 1959

TO ALAN STUART, PUSAN; HOWARD MOFFETT, TAEGU; JOHN TALMAGE, TAEJON; JOHN FOLTA, KWANGJU; TOM BROWN, MOKPO; STANTON WILSON, ANDONG; JOESPH HOPPER, CHUNJU; ELMER BOYER, SOONCHUN

SEE ADVERTISEMENT TONGA ILBO NOVEMBER ELEVEN FOR OUR CHURCH LEADERS WHO HAVE JOINED WITH KOREA PAN IN INVITING MCINTYRE PARTY TO KOREA BAIRD

SENDER'S NAME AND ADDRESS:
(NOT TRANSMITTED) R.H.Baird, Inculcate, Seoul
발신인 주소성명:

(4292.1. 5.000매 제일남)

(외전1)

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					Nov. 11, 1959

TO

BRADLEY LIBERATE NASHVILLE

L/T CARL MCINTYRE TOURING MAJOR CITIES ON INVITATION OF CHURCH LEADERS INCLUDING MANY ON SO-CALLED NAE SIDE IN OUR ASSEMBLY CRIM

SENDER'S NAME AND ADDRESS:
(NOT TRANSMITTED)
발신인 주소성명:

~~Reading~~
Baird, Inculcate, Seoul

(4292.1. 5.000매 제형남)

O.K. I
Rang

(외전1)

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SERIAL NO	CLASS	STATION FROM	NUMBER OF WORDS	REMARKS	DATE & TIME FILED
					October 26, 1959

TO

PATTISON SMITH INCULCATE NEWYORK

ORD SEMINARY EVICTED FROM NAMSAN SITE STOP NECESSITY OF IMMEDIATE ARRANGEMENT EXTREMELY URGENT STOP PLEAD FOR RELEASE OF SEMINARY FUNDS AT LEAST BAIRD

SENDER'S NAME AND ADDRESS: R.H.Baird, Inculcate, Seoul
(NOT TRANSMITTED)
발신인 주소성명:

(4292.1. 5,000책 체협납)